Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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ORIGINAL POETRY.

THE DISCIPLINE OF AFFLICTION.

"So is man tuned by suffering's discipline."
Russian Poet.

Even on the page of God's own book, we trace
The characters indelible of His
Unceasing love and interest in man.
The fountain of his mercy faileth not,
But like a streamlet in the wilderness
Around whose sparkling waves the moving grass
Is ever verdant—through the desert waste
Of life's o'ershadowed pathway, floweth on
Forever changeless and unchangeable.
He feeleth not delight in human woe
Nor tearful agony. Why then is life
Perplexed with care and trial—why are thorns
Concealed beneath the few gay flowers, which
Are scattered in our path; why doth not joy
Rest even on the cheek and in the soul
As if its home were there—not like the bird
Whose plumage beautifies the Eastern sky,
Just flit around our way, then disappear—
Leaving a sadness on the heart to think
How soon its green is blotted from the sight?
With God impossibility is not,
And from th' immeasurable depth of His
Unfailing bounty, might proceed a stream
Whose cooling waves would render life a scene
Of fertileness; for what is perfect joy
Below? Is it vast treasuries of gold
Whose lustre bringeth to the spirit peace?
Or is it glory, or the power to win
By eloquence the murmurs of the crowd?
All these are in His gift, and would be man's
If they brought present happiness, and this
Were all that is desirable below—
If earth were but a transient home, and nought
Had interest beyond the grave, while deep,
Eternal, everlasting were its sleep.
But thus it is not—for beyond the tomb
Shineth a light celestial, one glance
Of whose bright ray is worthier our love
Than all the beams of earthly happiness,
Although they shone in concentration on
The heart. 'Tis therefore that the chastening hand
Of God afflicts us. Therefore 'tis that life
Is not unvaried pleasure, lest the soul
Be marked with earthliness, and, as a stream
Moving along the grass in sluggishness,
Become less active and the spirit be
Less spiritual; as if earth itself
Were deemed an idol. Still when trial comes
We are not left without a secret spring
Of inward peacefulness. Religion throws
Around the soul a calming, soothing spell
Which cheers in melancholy's darkest hour.
Could man but analyze the heart and mark
The changes stealing over it, he'd find
A pride, a vanity, a love of earth,
A coldness towards the things of heaven, when life
Is tranquilness and peace, but when the storm
Hath ruffled its calm waters, and no hope
Is left from mortal strength, 'tis then the thought
Of other spheres where sorrow liveth not
Steals silently upon his spirit, and
His feelings turn from this cold earth to Heaven.

O. W. W.

RELIGIOUS MISCELLANY.

POLEMICAL WRITINGS.

Mr. Editor,—Many of your readers will think the following passage from Dr. Whately, of the University of Oxford, interesting and valuable. We ask their attention to it. It is addressed to the Editor of a periodical work, who had requested him to reply in that work to an attack which has been made on his writings. Coming from so high a quarter these remarks have weight. V.

"Though I do not intend to enter upon any discussion of the subject of the attack in question, I will briefly state, and request you to publish my reasons for declining to do so; as they apply, not only to the present, but to all other similar cases. My abstaining from reply is in conformity with a resolution which I have adopted, never to answer any attacks whatever.

"This resolution does not spring from an arrogant contempt of all opponents, indiscriminately. On the contrary I have, before now, taken occasion, in subsequent editions of my works, to express more clearly what had been thought liable to misinterpretation, and to supply deficiencies which had been pointed out. And if I shall ever find reason to believe that any thing I have advanced is unscriptural, or otherwise erroneous, I shall take care to retract it.

"But whenever, on the other hand, it shall appear that my statements have been misrepresented, or the force of my arguments underrated, either from carelessness, intellectual deficiency, or sophistical design, I shall leave to the works themselves, with the aid of time, the accomplishment of my vindication in the eyes of candid and intelligent readers; and those of an opposite character I could not hope to convince by any reply that could be framed. At all events I intend to engage in no paper war with any one.

"I do not mean to pass any censure on those who are engaged in controversy; but most persons, I imagine, will admit that the prevailing tendency is rather towards an excess than deficiency of polemical writing; and that even when controversy is begun with the best intentions, it often does more harm than good. Men are so constituted, as to feel (whether as parties or as mere spectators) great interest in a *contest* of any kind, *as* a contest; and a mind thus occupied is seldom in the most fit state for the calm and sober investigation of truth. As fresh and fresh combatants enter into the field, each generally becomes more solicitous than the last about victory, and less about truth; considering rather what may be said in answer to each argument, than how much it may contain that is just and valuable; while most of the bystanders meantime are becoming insensibly more like the auditors of one of the ancient school disputations, or the spectators of a tournament, more eager to see which party gets the better, than careful to make up their own minds aright, as to the question debated.

"Considerations such as these, besides other reasons, have determined me to abstain strictly from all controversy, and (as far as lies in my power, without compromising important truths,) from every thing likely to lead to controversy.

"This declaration, though it may perhaps prevent some attacks, may very likely invite more. But whether the charges brought against me shall be many or few, I shall leave them all unanswered; trusting that, if unjust, they will sooner or later fall to the ground of themselves; and earnestly hoping that the same may be the fate of my own doctrines, if they are indeed at variance with right reason, or with God's word."

GOVERNMENT OF THE TEMPER.

The following extract is from a sermon by Rev. J. G. Robberds, in the compilation by Mr. Beard, noticed by us last week.

"*Is not easily provoked.*"—1 Cor. xiii. 5.

This is mentioned by the Apostle as one characteristic of Christian charity—of that disposition which he points out as "a more excellent way" than any other, for attaining to eminence among the disciples of Jesus. This disposition, in all the characters which he attributes to it, he evidently supposes to be one that may be acquired. For otherwise why should he speak of it to those who were eagerly seeking different means of distinguishing themselves? Why should he bid them follow after charity? Why should he exalt it above even faith and hope? It is plainly proposed as the object of a Christian's continued desires and efforts in the discipline of his mind.

Among the characters of Christian charity, that under consideration is one which, if we may judge from the usual excuses for the want of it, is hardly regarded in the light of an attainable quality. To be "not easily provoked," to be slow in taking offence, and moderate in the expression of resentment,—in one word, a good temper, seems to be generally reckoned rather among the gifts of nature, the privileges of a happy constitution, than among the possible results of careful self-discipline. When we have been fretted by some petty grievance, or hurried by some reasonable cause of offence, into a degree of anger far beyond what the occasion required, our subsequent regret is seldom of a kind for which we are likely to be much better. We bewail ourselves for a misfortune, rather than condemn ourselves for a fault. We speak of our unhappy temper, as if it were something that entirely removed the blame from us, and threw it all upon the peculiar and unavoidable sensitiveness of our frame. And certainly, so far as the consequences to ourselves and our friends are concerned, the term is very well applied; for nothing can be more unhappy than a peevish and irritable temper. But I doubt whether the Apostle would have allowed the existenee of such a temper to be an unanswerable excuse for being "easily provoked." I think he would not have exempted the person urging such an excuse, from the obligation to "follow after charity." In fact, the excuse is as absurd as it is mischievous. It is to say, "I have great need of self-control; *therefore* I will take no care about controlling myself: I have much to learn and to acquire of a truly Christian spirit; therefore I need take no pains in studying it."

To treat so important a source of happiness or misery, as the temper confessedly is, with the hopeless indifference too often observable in those who have the most reason to watch it with all circumspection, is just as inexcusable as it would be to allow our house to be the shelter of a wild beast, that might at any time spring forth upon the passers by, or do mischief to ourselves or our family. No doubt, in such a case as the latter, it may be easier to chain up or destroy the cause of the mischief; but it is not more plainly our interest and our duty to do so, than to restrain and subdue in our hearts an enemy to our own and our neighbor's peace.

It is granted that there may be great differences of natural constitution, just as there are great differences of outward situation. A delicate and sickly frame may, in itself, as well as by the peculiar indulgence which it seems to claim from others, and particularly from parents, be more disposed, than one which has always been healthy and vigorous, to a fretful and irritable temper. Particular circumstances, also may expose some to greater trials and vexations than others. But, after all this is granted, the only reasonable conclusion appears to be, that the attempt to govern the temper is more difficult in some cases than in others, not that it is, in any case, impossible. It is, at least, certain, that an opinion of its impossibility is an effectual bar against entering upon it; and therefore we may well regret the existence of such an opinion, even where it may seem most justifiable. "Believe that you will succeed," and you will succeed, is a maxim which has no where been more frequently verified than in the moral world. It will, in truth, explain many of its greatest miracles, and should be among the first maxims admitted, and the last abandoned, by every wise seeker of his own moral improvement.

Such a belief, however, is not only recommended by its desirableness, as a preparation for corresponding efforts; it is confirmed by the most attentive inquiry into the formation of the temper. No advocate for a natural and uncontrollable irritability will maintain, that the disposition has remained in every respect unchanged, from its first appearance in the wailing and peevish child, to its maturity in the easily dissatisfied or furiously passionate man. Nor can he prove that it has never yielded to the influence of times and circumstances. It has been restrained by company; it has been subdued by interest; it has been awed by fear: it has been softened by grief; it has been soothed by kindness; it has been won to occasional generosity and compassion. A bad temper has shown itself, in the same individuals, capable of increase, liable to change, accessible to motives. It is something, then, that may be encouraged or restrained, may be influenced, may be altered. This fact is enough to encourage, in every case, an attempt to govern the temper, whether it be believed to be something original in the natural frame, or something altogether acquired in the course of the early education. The farther we go in our inquiries, (and we have all ample ground for them in the constitution and habits of our own minds,) the more we shall probably find to favor the latter opinion—the opinion, that what we call temper is created after us, and not with us; and, in part at least, by ourselves, rather than in spite of ourselves. For what are the differences observable in different persons, and ascribed to their peculiar tempers, which may not be equally explained by the different habits of mind and feeling which they have allowed themselves to contract? What are the blessings of a good temper, which may not be attained by an habitual tolerance, concern, and kindness for others? or what the evils of a bad temper, which we may not bring upon ourselves and all connected with us, by an habitual indulgence of considerations and feelings entirely selfish.

But, without contending that the whole mystery of varieties in the temper resolves itself into the variety of degrees in which the selfish principle has been restrained or encouraged, I think enough is discoverable to justify the belief that the temper is, in all cases, capable of being governed.

[We give this article as we find it in the New York Observer. The editor of that paper makes no comments. The article certainly needs none from us.]

TRINITARIAN AND SOCINIAN DISSENTERS.

From the London Christian Guardian—[an Episcopal magazine.]

A considerable sensation has recently been produced amongst our Dissenting brethren, by the circumstances attending the presentation to the throne of the address of *the Protestant Dissenting ministers of the three denominations*, namely, the Presbyterians, Independents and Baptists. It is well known that many of the old Presbyterians have apostatised from the faith and become Socinians. The three denominations therefore in reality comprise four distinct classes, namely, Presbyterians, Independents, Baptists, and Apostates, who call themselves or are called by others Arians, Socinians, or Unitarians.—Many of the Orthodox Dissenters have grieved at the union thus subsisting between Christians and blasphemers; and some eminent and faithful ministers have deemed it their duty to forego the privilege of addressing the Sovereign on the throne, rather than in any way countenance those who deny the Lord that bought them: but many, of whom better things might have been hoped, have still continued in fellowship with those who maintain damnable doctrines; and accordingly on Wednesday, July 28th, an address from the three denominations was presented by ninety-five ministers, of whom ten or twelve were Arians or Socinians, and the remainder Orthodox Presbyterians, Independents, or Baptists; and this address was read by the Rev. Mr. Aspland, a reputed Socinian; and after his Majesty's gracious reply had been delivered, the Rev. Dr. Rees, a reputed Arian, was presented as Secretary to the three denominations to kiss hands.

How the choice happened to fall on those two individuals we know not; but the prominent part which they sustained, obviously tended to impugn the fidelity to Orthodox doctrine of the majority of those present, and in consequence a public meeting was convened at the London Tavern, August, 10th, and most numerously attended, to consider the question of *Socinian representation to the throne*. On this occasion a series of resolutions were almost unanimously adopted; which, after stating the importance of maintaining in the present day the doctrines essential to salvation, namely, "the union of Three Persons, Father, Son and Holy Ghost, in one everlasting God, the necessity and efficacy of his atonement or satisfaction for sin, and the essentiality of the divine influences of the Holy Spirit to faith and evangelical obedience," and observing that a general impression naturally went abroad, "that the Socinian minister who read the address to King William the Fourth, and to Queen Adelaide, and the Socinian or Arian minister who introduced the deputation, were the representatives on that occasion to the court; assert that they feel it, therefore, due to themselves as professed Trinitarians, to declare that those gentlemen did not represent them, and that they cannot be content to be represented on any occasion, or conducted to the throne by Socinian, or Arian, or, as they are called, Unitarian ministers."

They then proceed to express "unfeigned surprise and grief, that in the address read to the King by a Socinian minister on behalf of the "three denominations," the name of Jesus Christ and his glorious atonement or satisfaction to divine justice, as their ground of salvation and hope, were never once mentioned, but the address closed in the vague courtly language, "that after a reign of virtuous glory, your Majesty may exchange an earthly for an heavenly crown." They contrast with this language the close of every prayer in the liturgy of the Church of England, and especially those for the King and Queen, which conclude, "And finally, after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord;" "and bring them to thine everlasting kingdom, through Jesus Christ our Lord;" and attribute the omission of that name which Jehovah has sworn shall be "above every name, to which every knee shall bow, and which every tongue shall confess," to the distressing union of Socinians or Unitarians in one "general body" with the Trinitarians.

The resolutions then contrast in a very striking manner the meagre address of the three denominations, with that presented on the same day by the Society of Friends, in the following terms:

"This meeting is deeply affected with the amiable, instructive, and truly scriptural address of the unshackled and unfettered Society of Friends, called Quakers, in which they piously and firmly declared to the king their 'views of the purity and simplicity of the gospel of Christ,' and their earnest desire that 'the gospel of life and salvation may be commended to this and to surrounding nations.' The conclusion of this address, as compared with the united Socinian and Trinitarian address, (in which the name of Jesus never once appears,) is so scriptural and evangelical, that this meeting desire to proclaim it to the world as combining the great principles of Trinitarian faith. They do therefore most cheerfully embody the close of the Friends' address with this resolution—'and that living in the fear of God, you (that is, the King and Queen) may through the efficacy of the blood of Christ, and the sanctifying power of the Holy Spirit, be fitted at the solemn close of life to exchange an earthly crown for one 'that fadeth not away, eternal in the heavens.' This meeting is also particularly impressed with the contrast of the concluding sentence of the king's reply to the joint Socinian and Trinitarian address, and to the last words of his reply to the Friends' (or Quakers' pious address; to the former he said he would 'maintain inviolate the civil rights and privileges of all his faithful subjects;' but to the latter he remarked, they might 'rely on his anxious endeavors to promote morality and true piety among all classes of his subjects.'"

Acknowledgments were then given to different publications, for their protest against all future union of Socinians and Trinitarians, and to the Rev. Messrs. Bridgman, G. and H. F. Burder, Davies, Dyer, Irving, Rees, Thomas Smith, Stevenson, Woolacott, and other excellent ministers who conscientiously decline uniting with Socinians. They farther resolve that "this meeting do solemnly consider it the imperative duty, of every Trinitarian Christian to use every measure to prevail by all possible respect, affection, kindness, and courtesy, with every Trinitarian minister to withdraw in toto from union with Socinian ministers, and leave the riches of the Red-Cross-street library to others, looking firmly and only to the Lord Jesus Christ, who can and will protect all the rights of his church, and provide for all their needs out of his riches in glory, without the slightest necessity of compromising one atom of eternal truth."

We hail this movement as highly important. Nothing has so much disgraced the Dissenters generally, in the eyes of consistent churchmen, as their union with the Socinians. An union absurd and unwise on political as well as religious grounds. The Socinians have had the address on all important occasions to take the lead, and have thus obtained a degree of honor and influence to which they have no claim, either on the ground of numbers or learning. We doubt not that this unholy coalition will now be broken, and never hereafter renewed.

ORIGINAL MISCELLANY.

METHODS OF OPPOSING ERROR.

Mr. Editor,—In your last paper a particular doctrine of Calvinism was described as "*soul-destroying:*" and that no one might think the epithet was used without consideration, it was repeated, and its propriety defended. This seems to me therefore a suitable opportunity for offering some remarks on the method of opposing error, of which, this is an example. It is very common to assail an opinion which is held to be false with hard names, and to deter others from embracing it by an exhibition of its pernicious consequences. Now it is plain that this kind of warfare is not so manly as that which follows an error into its citadel, and shows the weakness of its defences. Besides it is the resort of every partisan who feels either that he has a poor cause, or that he lacks ability to support a good one. It is particularly the mode adopted by those who are most zealous in their opposition to Unitarianism, who have rung the changes on the terms fatal, soul-destroying, and the like, till they have become almost invariable symptoms of passion and occasions of disgust; and though I believe it is sometimes wise to "answer a fool according to his folly," yet I should hesitate to apply the precept in so serious a matter as the discussion of religious opinions.

There is certainly room to doubt whether the multiplication or repetition of epithets is ever a successful means of attacking error. It excites displeasure, kindles resentment, and affords ground for the cry of injustice. Still I would not be understood to condemn the attempt to pursue opinions to their consequences, and to prevent their diffusion by showing their tendency. This however is an instrument that should be used with great care, and in the use of which perhaps we shall not be able with the utmost caution, to avoid the charge of unfairness. It would be bad policy, even if it were just, to exaggerate the mischievous effects of a doctrine; for the misrepresentation will be immediately detected by its advocates, and be turned against us. I would say to a person who used the language which I am noticing,—you style the doctrine of personal election,—a "soul-destroying error." Do you believe that it can be so? Or at least do you not think that the instances of its working such destruction are very rare? Pardon the freedom of these inquiries. They are addressed to every one who allows himself to utter this language. Unless he holds the tenet of eternal misery or eternal death, he cannot say in simplicity that he believes any error will destroy the soul; certainly not, an error into which one may have been led by education or a perverse state of the reasoning faculty. If I have embraced the faith which anticipates the final restoration of all souls to heaven, or if I conceive that on the final condition of the wicked an intentional obscurity was left by Jesus Christ, I cannot permit myself to say that any error speculative or practical will destroy the soul.

I am probably as far as any one, from considering the Calvinistic doctrine of election an innocent one. In theory it holds out the strongest temptation to sin. But in ninety-nine cases out of a hundred I doubt not that its operation is suspended by some other influence. "I apprehend," says an English writer, "that you ought to distinguish between arguments, part of which may seem to you of immoral tendency, and a system, whose direct and practical influence is notoriously vicious. In the former case it may be a mere logical error, of which the party is unconscious, and however you may wonder at his absurdities and inconsistencies, yet he may have a way of his own of reconciling them; and his system of religion, in some other parts of it, may apply such sanctions to the obligations of common honesty, as entirely to correct any evil consequences, which might arise from some logical error, into which he may have fallen." There is much of truth in this language; and I cannot but hope it will be read by some of those who are disposed to charge on opinions which they condemn, all the evil consequences which imagination or theoretical reasoning can discover.

You will perceive, I trust, that my object in this note, is not to censure an individual, but to remark on a practice into which Unitarians, with singular inconsistency, are often betrayed. We ought to leave hard names and bitter epithets to those who have not truth and charity on their side.

Justice.

MISREPRESENTATION OF UNITARIAN VIEWS.

Mr. Editor,—Among the unnumbered means employed by the Orthodox to misrepresent our views, I have seen no one more dishonorable and more unrighteous than the Tract lately issued in Boston styled "an Exhibition of Unitarianism."—In the first place it consists entirely of detached sentences and fragments of opinions. Here we have a line from Priestly, and there a paragraph from some journal or newspaper. Nor is even this degree of connection preserved in all parts of the quotations. A general proposition is sometimes stated by the compiler as containing the precise sentiments of its writer, while in the very next sentence he had given a limitation which changed its whole aspect—but which the author of this "Exhibition" had not the fairness to extract. We have passages from Wakefield, Channing and Ware so garbled and distorted as to present opinions wholly different from those held by these writers. There are several which reminded me forcibly of the perversions often made of the scriptures by culling and bringing into false connections texts thought to favor some peculiar doctrine. How easy for the most vicious to find encouragement for their habits, if trusting to this most mode of defence from the Bible! Thus he who is yielding to the solicitations of the unprincipled, might argue "My son, if sinners entice

thee, *consent* thou—." The passionate too, could find full authority for their wrath, "Be ye angry."

But I have another plea against this artifice. It ascribes to every Unitarian the sentiments held by any one of his brethren. This has been a favorite practice among our Orthodox commentators. But if I know anything of Unitarianism it erects no standards and forms no creeds. We believe in the doctrine of one God in one person. We regard Christ as a divine messenger. We take the scriptures *individually* as our rule of faith and conduct. Beyond these principles we have no views which are of necessity common to our sect. If we have, then is our conscience shackled, and our liberty in the gospel infringed. If, as I contend, we have not, then is it an unmanly desire to watch for some appearance of evil in the life or the doctrines of an Unitarian and charge all that is discovered to the system and to every one who embraces it.

It is well known that from a disregard of these considerations we have received almost every name but that of Christians and honest men.—Where Universalism has been peculiarly odious, we have been styled Universalists, and of course the most objectionable notions held by any of that sect imputed unto us. And all this because some, who have received the great principles of our faith, have also believed in the doctrine of a final restoration. If a society of liberal Christians has arisen in a region where little had been known of our views by the mass of the people, "infidels" was the cry. And on what ground? Simply because we reject the belief in a *verbal* inspiration of the scriptures. In one section of our country it is "Socinians believe Christ a *mere* man."—In another it is "Deists set up reason *against* revelation." This accusation is implied in the pamphlet before us. From the Unitarian Advocate is this quotation. "It (reason) is not a perfect guide, but it is the *best*, and indeed the ONLY one we have." Now what did the writer mean by this expression? Turn to the article and you find his meaning was this, we have no guide in understanding what the scriptures contain except our own minds. And how I ask can a Calvinist determine between the Bible and the Koran, or any other book professing to come from God but by the use of his reason? But I forbear. With an enlightened public the artifice can never succeed. Through such veils the truth must and will be seen. B.

AMERICAN TEMPERANCE SOCIETY.

Mr. Editors,—The cause of temperance must unite in its support, in some form or other, the energies and the prayers, of every friend to humanity, social order, and religion. Every man in the community, *professes* to be a friend to it. Hardly any one is so degraded, as to be the known advocate of Intemperance; and the number is rapidly diminishing, before the salutary influence, the stern and insupportable rebuke of public opinion, of those, who are so lost to all sense of reputation as to acknowledge themselves its abettors in *practice*. So strong is the popular current setting against this vice, that no man is hardy enough to stand forth in open daylight in its apology or defence. It is an enemy, which is retiring from the happy abodes of society by rapid marches. A few of its gorgeous ensigns are still seen suspended in front of its rendezvous, where new recruits are enlisted into its ruinous service. The cause of Temperance however is going on prosperously, and it will be successful, unless it be defeated by the indiscretion, and folly of its friends. There are many men in the community, who wish success to the cause of Temperance, but who are not prepared to enrol themselves as members of the societies for promoting it. This is not owing to any hostility to the cause itself. Their objection, to give to those societies the influence of their names, is founded in honest scruples as to the propriety and permanent utility, of many of the measures adopted by them. Now, nothing could be more uncharitable than to unpeach their motives as *interested, mercenary* and *unfriendly* to the cause, merely on account of honest difference of opinion as to the best mode of accomplishing the end desired. They are helpers in the cause, though they may not be fellow-laborers in the same field of its accomplishment. It is therefore unjust, as well as impolitic, to denounce such persons as enemies because they withhold their support from measures which appear to them of doubtful utility. I should be happy to learn that *all* the agents of the numerous Temperance Societies are sufficiently cautious in this particular.

Another point, Mr. Editor, on which they should be guarded, especially in these times, when the spirit of party, and sectarianism is incorporated with almost every association for any benevolent purpose. The Temperance Society should know no party, but the temperance party. The promoters and agents in this sacred cause, should seek to unite in the bonds of friendship, and good-fellowship, all its advocates without regard to sect or party either in church or state. The altar of Temperance should be an altar of concord, on which the petty demon of sectarian bigotry should be sacrificed, and before which all political asperity, and all religious bitterness and jealousy should be laid aside. It should be that elevated common ground, where men of all political and religious communions may meet and reach to each other the right hand of Fellowship, and brotherly affection. If any *one* Society for the promotion of Temperance, of however lofty name or pretension, has descended from this elevated ground, and has inscribed, in however *secret* characters, on its banner, the narrow watch-word of party, it has by that act, forfeited its claim to the confidence of the public, and richly merited the reproving frowns of the Genius of Temperance. The *American* Temperance Society should not dishonor that national appellation to subserve party purposes; nor should their general Agent give occasion to suspect him of using his mission, to give aid and consequence, to any particular religious party in the villages through which he is passing. We are all Americans. And the Agent of the American Temperance Society should be a stranger, in his *official capacity*, to all local prejudices, and all sectarian favoritism.

These remarks are not without cause. They have been drawn out reluctantly. The writer has been slow to believe, that the American Temperance Society was sectarian. He has hoped that the members of that Society would be induced to receive their charter as offered them by the State Legislature. And he is sorry to be constrained to believe that their *general* Agent is lending his influence to that party to which he is *religiously* pledged. To such a course no objection would be made, were he passing through the country in the simple capacity of a clergymen. But as the Agent of the American Temperance Society he should know no sect, and be appropriated by no party.—But this I have reason to believe is not the case. I may be under a mistake. But appearances are very much in support of the suspicion that he is biassed by sectarianism. For instance in coming into a compact village, where there are three or four religious Societies, it would be natural to expect that he would call upon the officers of the *county* Temperance Society, if any of them resided in the town and consult with them as to the most proper place to hold his meetings, or at least that he would call on the respective clergymen and make them acquainted with his object, and endeavor to learn, what Meeting House would suit the convenience of the greatest number of persons, and where the largest audience would be likely to be assembled. I do not pretend to give him instructions as to the course he is to pursue. But I do contend that it should be no party course, unless he takes off the name of American from his agency. I am, Mr. Editor, connected with a Unitarian Society in a town, which has been visited by the general Agent of the American Temperance Society. And as to numbers and respectability, it is generally allowed, that our Society is not behind our neighbors. To this Unitarian Society, and one of its officers, belongs the Secretary of our county Temperance Society, and the President is a pretty constant worshipper at our church. Besides our Meeting House is nearly twice as large and commodious as any other in the place, and many of our Society are members of the county Temperance Society. Under such circumstances it would be natural to expect that, in some form we should be noticed by the general Agent of the American Temperance Society. A rumor indeed reached us, that he was in town, and that he would preach at the Orthodox Meeting House. But no responsible notice was furnished us, and no notice had been taken of the officers of the county Society belonging to the Unitarian Society. An *anonymous* billet was sent to the Unitarian clergyman on Saturday night, desiring him to notify his congregation that Dr. Edwards was in town, and would preach at a certain hour, at a certain house, which notice he looked upon in no other light than pointed, intentional neglect, and of course treated it accordingly. I am not punctilious nor ceremonious, but there are certain rules of common civility, decorum and courtesy which every man has a right to expect from his fellowmen, even should he happen to be a Unitarian. Let every man draw his own inferences.

A Friend to American Temperance.

COINS.

Mr. Editor,—Is it not singular that our country alone should have never tried a way of rewarding merit which has been more, or less perfectly tested by almost every living nation?

Yet in almost all of them the success of the scheme was hindered by a want of liberality in the design. In France there was for a long time a society whose purpose was the regulating the inscriptions suitable for the events they were to commemorate. But we believe that these stamps were only put upon the valuable coin, such as the gold and silver, while the copper, whose circulation was so much more extensive and perhaps more durable, were never made use of. During Dr. Swift's life an attempt was made at his instigation to commemorate the achievements of the Duke of Marlborough; but the execution fell so far short of the design, that there remain only a few in the collections of the curious. And we learn that those which have just been struck off in England to commemorate the accession of William, and in France the events of the "glorious week," will never be used in the commerce of those kingdoms; so that they almost entirely fail of their purpose and may never serve to perpetuate those times, or be a lasting memorial to those that took part in them.

Now, though other countries have done well, it seems no more than right, that we who stake so much on our great men should do much better. Add to this, that the great doings of our wonderful history, are passing out of the memory of those who were benefitted, without taking part in them. As matters now are, our currency, the simplest and most natural of currencies, has on one side the picture of Miss Nobody, and on the reverse the useless name of its worth. X.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 23, 1830.

DOCTRINES OF GRACE, &c.

Men are caught by names. Calvinists have understood this, and have recommended their system by the terms in which it has been described. Their opponents have sometimes acted unwisely, in deriding these terms.—They are good and significant, and too good to be abused by a sect. We should be glad to hear them used more frequently in their just connexion.

For example, Calvinists are fond of styling their opinions, doctrines of grace; and no designation could be better suited to secure the popular regard. The word is a scriptural one, and conveys to most hearers an indistinct notion at once of divine and of human interests. Yet the apprehensions of its meaning are, in most instances, very confused, and in this confusion lies the advantage which a Calvinist finds in the use of the word. Grace is simply favor. The one word might be substituted for the other in every (or almost every) passage of the New Testament in which it occurs. But call the tenets of Calvinism doctrines of favor, and the charm that was exercised by the phrase is gone; because men understand what is meant by favor, and do not associate with this term those *technical* feelings, in exciting which lies the peculiar efficacy of the other expression.

What are doctrines of favor? what must be their character? Certainly such as bring to view, compassion on the one hand, and benefit on the other. A favor is something bestowed, by which the recipient is benefitted, and the generosity of the donor is manifested. Favor or grace, when used as an abstract term, is equivalent to active kindness. In this definition we have a principle by which we may judge of the propriety of any particular appropriation of the term. Let it be applied respectively to the doctrines of Calvinism, and to those of Unitarianism, and let good sense decide which are better entitled to the name.

Another favorite appellation is, doctrines of redemption. Here also we ask, what does the word mean? what is redemption? Deliverance. From what? From sin, its bondage and its ruin, its power and its punishment. The simple question then is, which are better suited to free men from the tyranny and consequences of sin, the doctrines of Unitarian Christianity or the doctrines of Orthodoxy? and which may with the greater propriety assume to be called the doctrines of redemption?

Doctrines of the reformation, too, is a phrase very common with the advocates of the Trinitarian and Calvinistic faith. And they doubtless turn it to good account; chiefly however through the vague ideas connected with it in the minds of those whom it influences. We should not be surprised to learn that by some persons it is understood to mean, doctrines that promote reformation. We have known instances of grosser misapprehension, than this would be. But unquestionably very few persons take any pains to weigh the true value of the expression. Most who hear it either suppose that those 'great and good men,' who are known by way of eminence as 'the reformers,' held these opinions, or imagine that the work which they achieved, 'the reformation,' was effected by the use of these doctrines. The latter notion is a palpable error, and though the former be true, yet what value does it set upon the doctrines in question? Just none at all. The reformers held many false opinions, as well as many true ones, both of a speculative and of a practical kind, and it does not furnish the least presumption in favor of a doctrine, that it was embraced in their creed.

These are only examples of the advantage gained for the popular theology of the land, by describing it in terms to which no clear ideas are attached. Substitute more familiar or less technical words, and their power is gone. It is worth observing, that we seldom hear the phrase, doctrines of love. It is sometimes used, but in comparatively few instances, by the defenders of Orthodoxy. Why is this? Are they afraid of so intelligible a description? Is there an apprehension that the inconsistency between its meaning and the tenets of Calvinism will be too glaring?

MR. GARRISON'S LECTURES ON SLAVERY.

This gentleman who is probably known to most of our readers as an active and persevering philanthropist, has delivered three lectures upon slavery, in this place. We had the pleasure of hearing only the first and the last. In the lectures which we heard, he advocated the immediate abolition of slavery in the Southern States as demanded both by justice and expediency. He spoke of the guilt of the nation in permitting slavery to continue, a guilt in which the states in which slavery is prohibited participated with the Southern States. He did not mean that the Northern States could interfere directly with slavery in the Southern States; but merely that they were culpable in not using those means to put an end to this horrible institution, which were in their power. The Northern States, he said, are the principal consumers of the produce of the slave labor of the South. Do not the Northern States then encourage slavery? If every person in the Northern States should refuse to purchase the cotton, the tobacco, the rice, and the sugar, which are produced by the labor of slaves, and only purchase articles of this kind produced by free labor, can there be a doubt that the Southern States would soon be obliged to emancipate their slaves, and cultivate their lands by free blacks? Again. The United States have the entire jurisdiction of the District of Columbia, and yet ten thousand slaves are found in that District, a monument of shame and disgrace to the nation, which by a single line of legislation might make them freemen. What is still worse, a slave trade is carried on between the different states scarcely less atrocious in its character than the foreign slave trade.—Blacks are daily torn from their families and transported against their will, to the extreme Southern States from the more Northern ones, and there sold. This abominable traffic is principally carried on in the ships of New England. In this guilt the whole nation participates, since Congress has a right under the constitution to put an end to it.

Mr. Garrison answered some of the common arguments or apologies on the subject of slavery with great force. He mentioned among others, that it was often said that the present generation was not to blame for the existence of slavery, for the curse was entailed on it. But, he said, that was no excuse for suffering it to exist. If a son should inherit property which had been stolen by his father, could he exculpate himself from guilt if he refused to restore it to his owner, by the plea that his father stole it, and not he himself? Is it any excuse, then, for a slave holder who inherits stolen men, to say that it was not he who stole them, but his ancestors?

It is often argued against an immediate abolition of slavery that it would not be safe or expedient to make an ignorant and degraded set of men free, without giving them any previous cultivation. To this Mr. Garrison replied, that it was a question of right, not of expediency; and if the slaves had a right to their freedom, it ought to be given them, regardless of the consequences. *Fiat justitia, ruat coelum.* At the same time, he said, that the evils which could follow the abolition of slavery, were nothing compared to those which must result from its continuance.

Mr. Garrison treated with merited contempt all the arguments which set up a supposed inferiority of intellect in the African race, as a defence of slavery; or which affirm that one color is more incompatible with freedom than another.

In the last lecture Mr. Garrison examined the claims of the Colonization Society to the patronage and confidence of the community. He first objected to the principle on which he declared that the Society was founded and supported, viz. that the blacks must not have their freedom, till they can be removed from the country. As a means of putting an end to slavery in this country, he said it was altogether inadequate. In the fourteen years during which the society has been established, he said, if we do not misrecollect, that the whole number of blacks carried to Liberia only amounted to fourteen hundred,—while as many slaves were born in this country every fortnight. Even supposing the immense resources of the national government should be brought into action in facilitating the efforts of the society, the effect would be to afford a profitable market for slaves to be sold to the government for transportation, and thus by raising their price, promote and increase the unlawful importaion of blacks which already exists, and afford an additional inducement for raising blacks in Maryland, Virginia, Kentucky, and Missouri, to supply the markets of the more Southern States.

Mr. G. also expressed an opinion that it was unjust to carry the free blacks out of the country against their will. They are all desirous of remaining in their native land, and nothing but the over-whelming pressure of public feeling could induce them to leave it.

Mr. Garrison in concluding his lectures proposed the following measures for improving the condition of the blacks.

1. To abandon the unreasonable scorn and contempt with which the blacks are too generally regarded; and consider them as human beings having the same rights with the whites, and equally entitled to the blessings of liberty and cultivation.

2. To petition Congress for the abolition of slavery in the District of Columbia.

3. To petition Congress for the abolition of the slave trade now carried on among the Southern States.

4. The establishment of an anti-slavery tract society.

5. To refuse to purchase and use all articles produced by slave labor; and give a preference to similar articles produced by free labor.

Mr. Garrison mentioned that numerous societies had been formed in England for the purpose of using only the products of free labor; and spoke of the influence which these societies were exerting for the abolition of slavery in the West Indies. He also mentioned that such societies had been established in New York, Philadelphia, and Baltimore and put in successful operation, and spoke with warm praise of the exertions which had been made by females in this cause.

We have thus briefly run over some of the topics of Mr. Garrison's Lectures which occurred to us. This dry enumeration of particulars can not of course do justice to his sound logic, his ardent zeal, and his bold and manly eloquence. Many of his positions seemed to us unanswerable, and well deserving the attention of the community. The measures which he proposes for putting an end to a great national evil, are direct and powerful, and as far as regards the Northern States cannot be objected to as unconstitutional, or an improper interference with the Southern States. We have been told that in the second lecture, which we did not hear, Mr. G.'s object was to exhibit slavery, as it is in theory and as it is in fact, and that some of his statements were suited to awaken strong feelings of horror and sympathy. We trust that Mr. Garrison will be induced to repeat his lectures in this place. We feel sure that they will interest those whom they fail to convince.

HARVARD UNIVERSITY.

The Catalogue, issued at Cambridge for the academical year 1830–31, gives the following results. Graduates,—Theological Students 36, Students attending Medical lectures 91, Law Students 31, Resident Graduates 6. Undergraduates,—Seniors 66, Juniors, 70, Sophomores 60, Freshmen 51.—Student not a candidate for a degree 1. Total of Graduates 164; of Undergraduates 248; Grand Total 412. We understand that those who were admitted to the Freshman Class on the day of examination, but who will pursue their studies during the first year at home, are not included in the catalogue.

We make the following extracts from the appendix.

Admission. The University is open to persons who are not candidates for a degree, and who desire to study in particular departments only: Provided that such persons have a good moral character; that their previous acquisitions be such as are now demanded of Students before admission, so far as the studies proposed to be pursued shall require; and that they be subject to all the laws of the University, in regard to diligence, good conduct, and College discipline.

Graduates of any public College or University, also persons sufficiently acquainted with the Greek and Latin languages, and otherwise qualified to the satisfaction of the faculty, are admissible as Theological Students. Application to be made to the Secretary of the Faculty of Theology.

Theological School. Instruction is given by the Professor of Divinity in Natural Religion and Christian Theology.

———————— by the Professor of Hebrew, &c. in the Hebrew Language, Jewish Antiquities, and the Criticism and Interpretation of the Old Testament.

———————— by the Professor of Sacred Literature, on the Criticism, and Interpretation of the New Testament.

———————— by the Professor of the German Language and Literature, in the German Language and Literature.

———————— by the Professor of Pastoral Care and Pulpit Oratory, in the Composition and Delivery of Sermons, and in the Duties of the Pastoral Office.

A religious service, with preaching, in which one of the Students officiates, takes place twice a week, and is attended by the Professors and all the members of the school. Also once a week there is an exercise in extemporaneous preaching in the presence of one of the Professors, by the Students of the two upper classes in rotation.—The Students begin to take their turn in performing these exercises with the first term of the middle year.

The school meets once a week for discussing some subject previously proposed.

Library. The University Library is divided into four departments, viz. Theological, Law, Medical, and Public.

The Theological Library is in Divinity Hall.—Persons entitled to its privileges must be connected with the Divinity School. Number of books, 1500. They consist of valuable select works, principally in Modern Theology, with some of the early Fathers in the original.

The Law Library is in the Second College House. It is designed for the officers and students of the Law Institution. Number of books, 2500. It contains some of the most valuable works in English Law, together with a variety of others by writers in France, Germany, and America.

The Medical Library is in the Medical College in Boston. It is placed there for the convenience of students attending the medical Lectures. The number of books is about ten or twelve hundred. It contains all the elementary works which are the most important, and the most used by students.—Besides these, it has the writings of the early Greek and Latin medical Fathers, and the works of the later medical classics; and with the latter it contains numerous valuable modern works.

The Public, or *College* Library, is in Harvard Hall. This is much larger than either of the others. It is for the common use of the whole University, in this respect differing from the other branches of the University Library. The total number of books is, 30,500. Of these, 2500 are allowed for duplicates, and 1000 for the Boylston Medical Library, which is *immediately* connected with it. Of these, likewise, are about 3000 *select volumes*, which have been received during the last year from London. Among the latter are the Irish and Edinburgh Transactions, complete; Memoires de l'Acad. de Petersburg, do. Berlin, several volumes; Old English Poets; Hansard's Parliamentary Debates, and the Gentleman's Magazine, complete; Œuvres de Rousseau, Prevost, Voltaire, Laplace, Lacroix, Delambre, D'Alembert, etc.; Werke der Schiller, Jean Paul, Wieland, Luther, etc.; Biographie Universelle; Spallanzani, etc., etc.

The total number of books in the University Library are, then as follows:

Theological Library		1,500
Law	do.	2,500
Medical	do.	about 1,000
Public	do.	30,500
	Total	35,500

Expenses. The necessary expenses for a year, included in the College bills, are as follows:

Instruction, Library, Lecture Rooms, Steward's Department, Rent and Care of Room	90 00
Board for 42 weeks at $1,75 per week	73 50
Text Books	12 50
Special Repairs, &c.	about 3 00
	$179 00

Other expenses must vary with the economy of each student. Wood ready for use is delivered at the Students' rooms, by the University, for about $7,50 per cord. Wood unsawed, &c. can

be obtained from the country for about $6 per cord. The price of washing is from $3 to $5 per quarter. That of rooms in private houses, from $25 to $40 per annum. Board in town, from $1,75 $3. The students find their own beds and furniture.

The funds for the use of students who are not of this Commonwealth, unless they belong to places within one hundred miles of Cambridge, must be in the charge of a Patron, to be disbursed for the use of such students, under the direction of the faculty of the University.

A friend has furnished us with a brief account of the inauguration of Mr. Ware on Friday the 15th inst. which we are glad to publish.

The Inauguration of the Rev. H. Ware, jr. as Professor of Pulpit Eloquence and the Pastoral care in the Theological School at Cambridge, took place on the 15th inst. at 12 o'clock, in the chapel of the University, in the presence of the Faculties and the Students. The usual forms were observed, of addresses in Latin by the President and Professor elect, and the reading and signing of the statutes of the Professorship. No inaugural address was delivered. The exercises began with a hymn, and were closed with prayer by the Hollis Professor.

UNITARIAN BOOK AND PAMPHLET SOCIETY.

We earnestly invite the attention of Unitarians to the claims of this useful society. It meets next Tuesday evening at Franklin Hall, and we hope there will be a general attendance of such as are friendly to its objects During the three years of its operations it has been an instrument of great good in many parts of our country. We are continually receiving accounts of its beneficial agency. By its means our best religious publications have been sent into nearly all the States of the Union, and in not a few places they have wrought most gratifying changes in favor of liberal Christianity. Applications are incessantly made from various quarters for greater and more frequent supplies. It is to be regretted that the funds of the society are far from being adequate to meet the demands made on them. Cannot some measures be adopted for increasing them? Multitudes, especially at a distance, are anxious to obtain, books and pamphlets explanatory of our religious views, but are unable to purchase them. Let the opulent friends of truth and charity in this section of the country contribute freely to supply their wants. They can in no other way render a better service to the community. At least let them become members of this society, which any one can do by paying one dollar a year. Whoever contributes this sum is entitled to take pamphlets from the Depository, when he pleases, for gratuitous distribution. We only add, what will be deemed an important consideration with such as have been disgusted (and who has not?) with the monthly obtrusion of offensive tracts by another class of religionists where ever their officious agents can gain a momenmentary admission, that it is one of the rules of the society, for which we are bespeaking favor, not to bestow their publications on any occasion, where they have not been asked for and where there is not a prospect of their being useful.

☞ The Depository of the Society is at Gray & Bowen's, 141 Washington-street.

MRS. HALE'S POEMS FOR CHILDREN.

A little work, bearing the title of "Poems for our children: designed for families, sabbath schools, and infant schools. Written to inculcate moral truths and virtuous sentiments. By Mrs. Sarah J. Hale," was discovered by us on the counter of a bookstore this week, though from the date of the dedication "to all good children in the United States" it appears to have been published some months. It contains verses in different measures on various subjects and in the space of 24 pages gives fifteen little poems, simple, pretty and instructive. Two or three of them are adapted to very small children, as the one entitled "My mother's sweet kiss;" the others will suit older pupils. They all however show that the lady who has given them for *our* children—alas! that we are obliged to use poetic license in adopting the expression,—is acquainted with the minds and hearts of the little ones for whom she writes. It is scarcely necessary to add that Mrs. Hale is the editor of the Ladies' Magazine. We copy one of the hymns, which seems to us the best rhythmical version of the Lord's Prayer for children that we have ever seen.

PRAYER.

Our Father in heaven
We hallow thy name!
May thy kingdom so holy,
On earth be the same—
O, give to us, daily,
Our portion of bread!
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
That pardons each foe—
Keep us from temptation,
From weakness and sin—
And thine shall be glory
Forever—amen!

RELIGIOUS INTELLIGENCE.

Dedication. The edifice, that has been recently erected for the second Congregational Society in Scituate, was dedicated to the service of Almighty God, on Wednesday, the 13th inst. with the usual solemnities.

Appropriate anthems commenced and concluded the exercises. The music was excellent as was to have been expected from skilful and well-disciplined performers.

Introductory prayer, and reading of the scriptures, by Rev. Mr. Kent, of Duxbury—Dedicatory prayer by Rev. Dr. Kendall of Plymouth—Sermon by the Pastor of the Church—Concluding Prayer by Rev. Mr. Brooks, of Hingham.

The sermon was from Acts, vii. 48. It enforced the caution, for which this instruction was originally given, viz.—to guard us against supposing a temple to be the local residence of the Most High, and thus circumscribing our ideas of the universal spirit. It explained the purpose of Christian temples to be for the accommodation and comfort of Christian worshippers. Then followed an interesting historical sketch of the origin vnd progress of the church in that place, and of the principles and character of the several pastors, who had successively ministered at that altar. His appeal and admonition to the present society worshipping there, urging them to consecrate themselves afresh with their new temple to the service of God was the more solemn and touching for a delicate allusion to his own frail health, and the probably short period for which he might be permitted to address them.

On the whole, it was a day, peculiarly interesting to that Christian Society. For such a work as that, zeal, economy, and a liberal spirit were necessary; zeal, to have God's temple share in something, at least, of the convenience and beauty of private dwelling houses; economy, that governs its expenses by the ability to meet them, and a generous spirit, which would have their temple so decent without pomp, so simple in its majesty, and so fair in its proportions, that their own eyes might behold it with a sacred delight. In this way, the work was undertaken—God prospered them—and it was completed.

One could not but be surprised, while admiring this neat and beautiful building at being told that its cost was short of $5,000. On the very ground, and near the spot consecrated by their fathers, this people now saw the new temple completed and dedicated to its sacred purposes. All had been done, under the care of a superintending Providence, without any accident, and with no regret. The completion of this undertaking, speaks for the generous feelings and devout dispositions of the society to provide for their own accommodation, and maintain in a decent and becoming manner, the institution of public worship for their own benefit, and for the benefit of their posterity.

Old Col. Memorial.

We are happy to be able to add, that on the day following the Dedication, a sale of the Pews took place; and that in less than three hours, all the pews on the floor (except three reserved for parish use) were sold, and $773 raised above the whole cost of the house. We can add also another interesting item, viz.—that the house was begun and completed without the use of ardent spirits.

Installation. On Wednesday, October 13th Rev. Ebenezer Robinson was installed, as the Minister of the Precinct of Salem and Beverly.—The introductory prayer was by the Rev. Mr. Sewall, of Danvers; sermon, by Rev. Mr. Bartlett, of Marblehead; the prayer of installation, by Rev. Mr. Loring, of Andover; the charge by Rev. Mr. Loring; the right hand of fellowship, by Rev. Mr. Thayer, of Beverly; the address to the people by Rev. Mr. Sewall.

The call of the society to Mr. Robinson was unanimous, and harmony pervaded all the proceedings of the society. Mr. Robinson is connected with the sect called *Christians*. From the liberal views expressed on this occasion, by all the gentlemen that took parts in the performances, we can see no impediment to the settlement of persons of that denomination over congregational parishes. The broad ground taken by that sect, leaving the exercise of private judgment perfectly free, and requiring no subscription or assent to any creed other than the Christian scriptures, removes all obstacles on their part. The allusion of Rev. Mr. Thayer of the First Parish in Beverly, to the circumstance of the formation of this the second church from the first, as the first-born of that mother of all the churches in the town, as a reason why there should be friendly intercourse and Christian communion between the two, was peculiarly felicitous. This intercourse always has been preserved in a degree, though latterly the spirit of exclusiveness has thrown a cloud over its full enjoyment. We rejoice that this cloud is removed, and that the liberal feelings of the great majority of the church and society will be gratified by the restoration of that neighborly Christian intercourse which prevailed for more than a century of years. The other performances, as well as the Right Hand, were highly interesting, and were listened to with profound attention by a numerous audience. *Salem Gazette.*

[We are indebted to the New York Evangelist for the following remarks and extract.]

Cumberland Presbyterians, or New England Doctrines in the West. This respectable and growing denomination have recently established a college for the education of their ministers, shewing practically that the rule which admits sane, gifted and able men into the ministry without classical learning, does not tend to lower the standard of ministerial attainments. They have also established a very able paper, the "Christian Intelligencer," to promote the spiritual improvement of their churches. The Editor, in giving reasons why his paper should obtain the patronage of their ministers, alleges the following, in which the discerning reader will see with pleasure, that the Cumberland Presbyterians have revolted from *ultra* Calvinistic notions in regard to doctrine, and have adopted those views, in regard to general atonement and the duty of sinners under the gospel, which are customarily called New England doctrines.

"There is another reason, (and by no means the least,) why much interest should be felt in circulating the Intelligencer. It need not be disguised, that we have to contend with *sectarian opposition*. While other denominations have their books containing their doctrines and their arguments, in detail to support those doctrines, we have but one book in the world except our Bible and Confession of Faith. So far as the public has become acquainted with our doctrines, they are well received. But the pulpit, being our principal channel of communication, we have not had it in our power heretofore to diffuse a knowledge of the peculiarities of our church as extensively as has been desired; in consequence of which we have labored under serious inconveniences. Many have professed religion who could neither submit to the strong hands of the Predestinarian, nor embrace fully the Methodist scheme of falling from grace. A system proposing a salvation that was *intentionally* provided for all the world, and which secured eternal life to every believer in Jesus, would have been more cordially embraced by them. But, as we had no books before the public, or periodicals in circulation, and they being but partially acquainted with the Cumberland Presbyterians, were induced to make their selection elsewhere. Now, through the medium of a newspaper, without infringing upon the rights of any society, or robbing the public of that general information, which they have a right to expect from our columns, we might remedy this evil."

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY
LEVI LINCOLN,
Governor of the Commonwealth of Massachusetts.

A PROCLAMATION
FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

Peace, Health, Plenty, and General Prosperity have distinguished the People of this Commonwealth through the past year. For these great and unmerited Blessings, acknowledgement and gratitude are constantly due from the Communities of Men, as from Individuals, to the Divine and Infinite Source of Bounty, whence all Mercies proceed.

At this accustomed Season, with the advice and consent of the Executive Council, I, therefore, appoint Thursday, the Second Day of December next, to be observed as a Religious Festival, by the People of the Commonwealth; that, uniting, on that day, in public Offices of Devotion, they may, with one Heart and one Voice, render to Almighty God, the tribute of Adoration, Thanksgiving, and Praise.

May the occasion be sacred, as in the days of their Fathers, to devout Meditation, and Christian Instruction, to the indulgence of pure and virtuous Affections, to Sympathy for the Afflicted, Charity to the Destitute, the Pleasures of Domestic Association, and Social Enjoyment.

In the review of the year which is past, may they joytully recognize a Beneficent Providence, in that public tranquillity which results from a friendly intercourse with nations,—in the preservation of the Institutions of Free Government,—the Union of the States,—the rewards of labor and honest industry,—the encouragement and spread of learning,—the progress of inquiry after truth,—the possession of the Scriptures, and a knowledge of the Will of God through the Ministry of his blessed Son, and thereby the Sanctions of Piety and Virtue, and the Faith and Hope of Christians.

And, regarding as the objects of their good will and benevolence their Brethren of the great Family of Man, may they give thanks to God, that among the signal events of his Grace, infidel and barbarous Despotisms have been given to the triumphs of the Cross; the rod of oppression over a Christian and enlightened People has been broken, and, throughout the Civilized World, the chains of servitude, abasement and moral degradation are weakened, the rights of men are becoming better to be understood, the dignity of their nature to be vindicated, and their equal privileges, to be nobly and successfully asserted.

With Praise and Thanksgiving, may there be earnest supplication to Heaven for a continuance of the manifestations of Divine Favor to our beloved Country;—that the people may justly appreciate the value of their private and public Blessings, and, by repentance and amendment of error, and faithfulness to duty, live more worthily their enjoyments. May we commend, in our Prayers, the General and State Governments to the protection of the Ruler of Nations,—imploring wisdom and a spirit of patriotism in the Councils of those who are called to administer them, that through the influence of just laws, and the intelligence of the Citizens, our harmony may remain undisturbed, the Union be strengthened, and Civil Liberty perpetuated.

Given at the Council Chamber in Boston, this twentieth day of October, in the year of our Lord, one thousand eight hundred and thirty, and the fifty-fifth of the Independence of the United States. LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.
Edward D. Bangs, Sec'y.

God save the Commonwealth of Massachusetts!

DOMESTIC SUMMARY.

Cattle Shows. *Middlesex.* The Annual Cattle Show of the Middlesex Agricultural Society, was held at Concord on Thursday the 7th inst. It was better attended than on former occasions, and the exhibition of farms, produce, animals and manufactures manifest great improvement. The Rev. Dr. Ripley officiated as Chaplain, and an address was delivered by Elias Phinney, Esq. The ploughing match is said to have been well conducted and is highly commended.

Worcester. On Wednesday the 12th inst. the annual Cattle Show and Exhibition of Manufactures of the Worcester County Agricultural Society was held at Worcester. The day was unfavorable, but, a large assemblage of people attended. The ploughing match was pronounced by those present, to be the best ever known in the Town. A greater number of animals were entered than on any former occasion. As a whole, the Exhibiton was considered by many the most interesting ever held in the County. The exercises at the South Meeting-House consisted of an Introductory Address by his Excellency Governor Lincoln, as President of the Society, Prayer by Rev. Mr. Miller, and an Address by Ira Barton, Esq.

Brighton. We learn little of the Show at Brighton, which was attended on Wednesday of the present week, by a large concourse of persons, except that there was a fine show of animals, but, that the exhibition of manufactures was less attractive than formerly. The ploughing match was well contested, and an address delivered by John C. Gray, Esq.

The Voice. The Journal of Health, Oct. 13th, gives the following rules for the preservation and improvement of the voice, accompanied by ingenious remarks. The first and most important rule is habitual temperance in all things. The voice should not be exerted after a full meal, never urged beyond its strength, nor strained to its utmost pitch without intermission. When the voice begins to assume the tone of manhood no violent exertion should be made. Few things are so injurious to the voice as tobacco. By all who desire the attainment of a clear, distinct and pleasing utterance, the use of tobacco in any manner, should be abstained from. In speaking and singing, the neck should be free from compression and but lightly covered.

The great means of improving the voice is constant and daily practice. The ancient rule was, after proper bodily exercise to repeat about five hundred lines, beginning at the lowest tones of the voice and ascending gradually to the highest. Reading, or repeating to a friend daily, in a large room, or in the open air is very beneficial. The friend should be placed at first, at such distance, that the voice of the reader or speaker may reach him in its usual tone, the distance is to be gradually increased, until the farthest point is attained at which the voice of the speaker can be distinctly heard. Dr. Rush's treatise upon the "Philosophy of the Human Voice" is highly recommended.

Bowdoin College. At the late commencement the Trustees and Overseers of Bowdoin College made a most important arrangement, by which the whole course of instruction in the College is thrown open to young gentlemen from every part of the State, who may choose, in any term, to attend upon that instruction, without becoming members of the College. The law, which was enacted in regard to this affair, is the following: "The Lectures and Recitations on Natural and Experimental Philosophy, on Chemistry, on Mineralogy, on Intellectual and Moral Philosophy, and on other subjects, such as Public Law, and Political Economy, Classical Literature, Rhetoric and Oratory, Natural History, and the Sciences as connected with the Arts, when they shall be established, may be attended by young gentlemen, not members of the College, by permission of the Executive Government, on condition of producing evidence of good moral character and engaging to observe such of the College laws, as may be designated, and paying to the Treasurer twelve dollars for every term." *Argus.*

Vermont Election. On Friday and Saturday, the two Houses balloted twenty-four times for Governor, without making a choice. On the 3d ballot the votes were for Crafts 115, Palmer, 79, William C. Bradley 35, and one other vote. Gov. Crafts wanted one vote of being chosen. On the subsequent ballots he had fewer votes, but in every instance they were considerably higher than the number given for any other candidate. *Traveller.*

FOREIGN SUMMARY.

France. The French Government will probably be immediately recognized by the other European Powers except Russia, which remains doubtful. M. Lafayette challenged the Minister of Foreign affairs Sept. 4th as to the intention of Government to acknowledge the Republics of South America. M. Mole, Minister of Foreign Affairs, stated that the King had ordered him to write to the several American Governments and to their Agents in France, to inform them that France was ready to recognize their independence and to conclude treaties of commerce with the Agents, they would appoint for that purpose.

Spain remains unquiet, but, there is nothing definite respecting the state of that Country.

England affords no news of interest.

Netherlands. The late movements in Brussels have drawn attention to the state of the Netherlands, and probably most readers in this Country have found that they possessed but little knowledge of their political condition or Geography. The Tricolor, a New-York Journal, recently established and particularly devoted to the affairs of Europe contains an article designed to meet this want of information. Its length allows us to make only a few extracts.

The kingdom of the Netherlands or Low Countries, were created by the arbiters of European destinies at the Congress of Vienna; who thus united under one government, two nations geographically contiguous, but differing entirely in religion, language, and character. The Dutch, or inhabitants of what was formerly the Republic of the lower United Provinces, are strict and almost always exclusive Protestants; they speak a dialect of the German, and have always been noted for the phlegmatic coldness of their character. The Belgians, who occupy the other provinces, are the most bigoted and intolerant of Catholics; their language has no resemblance to that of their fellow subjects, being essentially French, with a mixture of German, Spanish, and words of uncertain origin; and to complete the contrast, they have always been reckoned the most fiery and turbulent of mankind. Their whole history is one of contention with the various powers which have held them in subjection, until they were conquered from the Austrians during the Revolution, and incorporated into the French Republic.

The country, is fertile, abounding in coal, iron, and sulphur; and manufactures of various kinds were carried on to an extent, and a degree of excellence, unknown elsewhere on the continent. These advantages were much increased during the connexion with France, which afforded a ready market for both raw and fabricated articles. To the allies these were sufficient reasons for placing them in other hands; and the crown was bestowed upon the Prince of Orange Nassau, whose whole family had long governed the United Provinces, under the title of Stadtholder.

The Netherlands are in superficial extent about 25,500 square miles—rather more than half that of the state of New-York. The number of inhabitants is upward of five and a half millions, which gives 224 to the square mile. Of its principal cities, Amsterdam has 230,000 inhabitants; Rotterdam 60,000; Brussels 77,000; Ghent 75,000; the Hague 44,000; Antwerp 60,000; Bruges 35,000; Utrecht 34,000; Groningen 27,800; Louvain 25,500; Mons 20,000.

As soon as the constitution [of which we have not room for the abstract furnished by the Tricolor] was accepted, the King occupied himself seriously in attempting the consolidation of his states; and from all accounts has done every thing in his power to become acquainted with the condition of the people, and to remedy the evils which occur. He is represented as the most laborious of men, mixing frequently with the people, and giving audience every week to all, without distinction, who have complaints to make or petitions to prefer. This is well; but his situation is peculiar, his tenure of the crown is any thing but secure, and the first great commotion of Europe will probably deprive him of it. His only chance for securing it, should such an event occur, evidently depends upon the circumstance of his previously weeding out all French attachments, and rendering the two nations one, in feelings and language. With this view he has been endeavoring to make the Belgians, Dutchmen and Protestants. The language of Holland was introduced into the courts of justice, the public schools, and even the debates of the States General. Attempts were also made to place Protestant teachers in the Catholic Seminaries; a philosophical college was established at Louvain, in which the sciences were principally taught, and at which all theological students were obliged to attend, and none could receive ordination who had studied abroad.

The Catholic hierarchy took fire at this, well knowing that the cultivation of the physical sciences is a powerful engine against the establishment of their faith. Their indignation was openly expressed on all occasions, until 1827, when a concordat was made with the Pope which rendered the burden somewhat lighter. Still they were not satisfied, and for the first time perhaps in the history of the world, the Catholic priesthood showed themselves the friends of constitutional liberty, by demanding that the rights of the people should be secured to them like those of the English, and not held merely at the will of the monarch. The calls for reform were not confined to religious affairs; the trial by jury was also required, and the responsibility of the ministers. Various circumstances cause the government to be most expensive, and taxes are no where higher than in the Netherlands, being more than double of what is paid in France upon the same amount of property. Besides the immense cost of maintaining the fortresses, a ruinous and unsuccessful war has been for some time carried on in Java, where millions are annually expended, and a dreadful loss of life caused by the climate and the sword, without any return of consequence. In addition to this, they are burdened with a national debt of more than eight hundred and fifty millions of dollars, (nearly one-fourth of that of Great Britain,) contracted almost entirely by the Dutch Provinces, before and during their subjection to France. The spirit of discontent passed speedily into the chambers, where a powerful opposition was formed against the ministry.

William Frederic, King of the Netherlands, is about 60 years of age. He married a sister of the King of Prussia, and had two sons and a daughter. The eldest son, the Prince of Orange, is the same who was first proposed as a husband for the Princess of England.—He has since married a sister of the Emperor of Russia and has several children.

This country appears to be in a less inflamed state than our last accounts represented.

The articles demanded of the King, by the deputation from Brussels, were as follows:—

No. 1. The sincere execution of the fundamental law without restriction or interpretation either by cabinet circulars, Ministerial ordinances, or any other measure whatsoever.

2. The dismissal of the obnoxious Ministry.

3. The temporary suspension of the slaughter duties (droits d'abbatage.)

4. A new system of election by which the right of choosing their representatives may be more directly vested in the people.

5. The re-establishment of trial by jury.

6. Liberty of the press, and abolition of the Censorship.

7. A law confirming the legal responsibility of Ministers.

8. A law by which the residence of the High Courts of judicature will be fixed in the southern provinces.

9. The termination of all judicial pursuits aginst liberal writers, and the reversion of all condemnations for political offences.

10. Succor to be afforded to the workmen, until they can resume their labors.—*Times.*

MARRIAGES.

In this city, Mr. Jeremiah Harris to Miss Eliza Snow; Mr. Jesse P. Richardson, of Salem, to Miss Susan Cabot.

By Rev. Mr. Frothingham, Mr. Nahum Capen to Miss Elizabeth Ann Moore.

In Charlestown, by the Rev. Mr. Walker, Mr. Elijah B. Gill, of Hingham, to Miss Juliet Gates, of Charlestown.

In Chelsea, by Rev. Mr. Algier, Mr. Benjamin Green to Miss Sarah S. Stowers, both of Chelsea.

In Weymouth, Mr. Henry G. Chapman, of this city, to Miss Maria Weston, of the former place.

In Taunton, at the new Unitarian Church on Sunday evening last, by Rev. Mr. Hamilton, Benjamin Norris, M. D. to Miss Sally B. L. Ingell, daughter of the late Abiathar Ingell, Esq.

In Jaffrey, N. H. on Monday last, Mr. Joseph W. Alden, of this city, to Miss Emily Gilmore, of the former place.

DEATHS.

In this city, Mr. Wm. Tobey, aged 63, a native of Nantucket; on the 13th inst. Mr. Timothy Swan, 33; on Tuesday, Mrs. Sarah Hall, consort of Hon. Joseph Hall; on Thursday, Mr. Henry Williams, Miniature Painter, and remarkable for his ingenuity in anatomical preparations.

At the Quarantine Hospital, on Sunday, of the confluent small pox, Mr. Thomas Barker, jr. of Salem—also, Caroline Haskell, aged 6 months of the same disease.

In Milford, Aug. 27, (of Typhus fever,) Willis Claflin, aged 20; Sept. 18, George Happiness Claflin, aged 14; Oct. 6, Pardon Luther Claflin, aged 17—sons of Mr. Luther Claflin.

In Gloucester, Mr. Timothy Hodgins, aged 73, a revolutionary pensioner.

In Ipswich, Mrs. Lydia R. Treadwell, wife of Capt. Moses T. and youngest daughter of the late James Parker, Esq. of Shirley, aged 41.

In Barnstable, Dr. Ansel Davis, son of the late Hon. John D. aged 45; Mr. Enoch Lovell, 88; Mrs. Mary Hinckley, wife of Mr. Luther H. 83.

BOOK AND PAMPHLET SOCIETY.

The semi-annual meeting of the Book and Pamphlet Society, will be held at the *Franklin Hall*, head of Franklin-street, on Tuesday evening next, at 7 o'clock, when the members and all interested in the objects of the Society are respectfully invited to attend. A Report of the proceedings of the Society will be read. Addresses are expected.

F. T. Gray, *Sec'y.*

October 23d.

RARE BOOKS.

GRAY & BOWEN, 141 Washington-street have for sale a single copy of each of the following rare and valuable works.

Ciceronis Opera. Glasguæ 1749. 20 vols. 24 mo. This is the beautiful edition of Foulis.

Vetus Testamentum Ex Versione Septuaginta, edidit Breitingerus. Tigari 1730. 4 vols. 4 to. "Michaelis pronounces this to be the best edition of the Septuagint ever printed."

Biblia Hebræa, R. Stephani. Paris 1546. 6 vols. 32 mo. This is a copy as beautiful as it is rare. As a mere curiosity, it is worthy of attention.

Saurins Sermons. London 1812. 8 vols. bound in 4. 8 vo.

Aristotle's Treatise on Poetry, translated by Twining. London 1812. 2 vols, 8 vo.

Letters of Anna Seward. Edinburgh 1811. 6 vols. 12 mo.

Middleton's Life of Cicero. London 1810. 3 vols. 8 vo.

Gisborne's Enquiry into the Duties of Men, &c.—London 1811. 2 vols. 8 vo.

Lay of the Last Miastrel. London 1816. 8 vo.

Oct. 23.

BEARD'S SERMONS. For sale by L. C. BOWLES, No. 124 Washington Street, "*Sermons*, accompanied by suitable *Prayers*, designed to be used in Families." Second Edition. Edited by the Rev. J. R. Beard, of Manchester, England.

Oct. 16.

BEARD'S SERMONS. For sale at this office, "Sermons accompanied by suitable prayers, designed to be used in families,—being a compilation of Sermons of living Unitarian ministers in England—edited by Rev. J. Beard. Oct. 16.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE. At a meeting of the Managers held on the fourteenth of September, it was ordered that the following resolutions be published:

1st. Resolved, that a premium in books, be awarded to the author, being a minor, of the best Essay on any subject connected with Trade, Commerce, or Manufactures; the Essay to be delivered to the Recording Secretary before the first of January, 1831.

2d. Resolved, That a premium in books, be awarded to the several authors, being minors, of the three best Abstracts of the Lectures of the next session; the abstracts to be written in a fair hand and to be delivered to the Recording Secretary within one month of the termination of the course of lectures.

The Introductory Lecture of the course will be given on Friday evening, Nov. 5th, by the Hon. Judge Davis.

The lectures will be continued on every Friday evening through the season by the following gentlemen:

1 Hon. Judge Davis,
2 Rev. Mr. Greenwood,
3 Jared Sparks, Esq.
4 John C. Gray, Esq.
5 Gen. Theodore Lyman,
6 Benjamin A. Gould, Esq.
7 Dr. Enoch Hale,
8 Dr. J. Greely Stevenson,
9 Hon. James T. Austin,
10 Mr. Chief Justice Shaw.

Tiskets may be procured of Messrs. Carter & Hendee, corner of Washington and School Streets; price $2 for adults, $1 for minors.

By direction of the Managers,
HORATIO ROBINSON, *Rec. Sec'y.*

Oct. 9. 4tis.

CHRIST REJECTED. This magnificent Picture by the late Benjamin West, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept. 11. tf.

SELECTED POETRY.

HYMN.

The following is one of the hymns sung at the Ordination of Rev. Mr. Palfrey, at Washington.

Here in thy House we humbly bend,
"O Thou who hearest prayer!"
Thou bid'st thy servants' sorrows end,—
We, grateful, own thy care.

Our songs of praise again shall rise
Within this sacred place;
Thy love a friendly Guide supplies,
O clothe him with thy grace!

Long may thy servant truth impart
To souls immortal born,
Be wise to win the heedless heart,
The thoughtless sinner warn.

Light of the darken'd guilty soul,
Here shed thy beams of peace;
May contrite sighs like incense rise,
And sin and sorrow cease!

Peace to this House! Thy holy aid,
O God! we now implore;
Shelter'd by thee—of none afraid,
When guarded by thy power.

MISCELLANEOUS SELECTIONS.

VACCINA OR COWPOCK.

Only thirty one years have elapsed since the world was put in possession of the inestimable blessing of Vaccina. A blessing which found its way, within about ten years of the discovery, to the remotest nations. To the "accurate and indefatigable" JENNER we are indebted for the discovery—"a name," says Dr. Schofield, "that must be recorded high on the list of the exalted and distinguished benefactors of mankind; a name, that will be endeared to all posterity."—"The annals of history," says the same writer, "do not present to us a discovery of equal importance with that of Vaccination. It is not only intimately connected with the interests and policy of states and empires, but involves, in its consequences, the health and happiness of the whole human race."

In the enjoyment of so great a blessing it is unworthy in us to forget the distinguished gentleman,* to whom we are indebted for its introduction among ourselves, against great incredulity and opposition.

The following brief statements of the progress of vaccination are from a small work on the subject published in New York in 1810 by Dr. Schofield. It must be remembered in reading these statements, that they were made only eleven years after the discovery. The history of Vaccina brought down to the present day would furnish much more striking proof of the importance and happy practical results of the discovery

The Cowpock inoculation has been practised in every quarter of the globe, and we have the most unquestionable authority of its having answered every expectation that has been formed of it. In the West-Indies I have witnessed the most salutary effects from it in preserving the blacks from Smallpox, which so frequently commits the most terrible ravages in tropical climates. It has received the patronage of every government under whose cognizance it has come.

From late accounts we are informed that the cowpock has been received in the East-Indies with the greatest enthusiasm, and many millions are said to have been already vaccinated. It seems that the Bramins pretend to have had a knowledge of the prophylactic powers of cowpock, and of vaccination, anterior to that of Jenner. It is supposed by Mr. Schoolbread, however, to be an imposition, calculated with a view of supporting their claim to a prior acquaintance with all useful knowledge in science and philosophy; and to rest merely upon the authority of an interpolated passage in a Shanscrit book.—In Bombay the Smallpox is said to be totally extirpated. In Ceylon it is so far subdued that the Smallpox hospital has been given up to the army. A general vaccination has taken place in the immense city of Canton, and so well convinced are its cautious and suspicious inhabitants of the prophylactic properties of the vaccine disease, that a very large sum has been raised by public subscription for the purpose of establishing an institution, in order to disseminate its happy effects throughout the vast and populous empire of China. In Madrass, according to the last accounts, 216,000 had been vaccinated, and in the island of Ceylon 26,000.

In Swedish Pomerania the number that have Smallpox since the substitution of vaccina, is, to those who had it previous to that period, only in the proportion of one to fourteen. It will be found, by an examination of the bills of mortality, for the city of Vienna, for ten years immediately preceding the introduction of vaccination, which was in 1801, that the average number of deaths from Smallpox were 835, annually. From this period to 1802, only 164 died with this disease; in 1802, only 61; 1803, 27, and in 1804, out of 14,000 deaths, there were but two occasioned by Smallpox! Since which, Dr. De Carro informs us, that Smallpox is utterly unknown among the inhabitants of that extensive and populous city, and that it is considered by them as completely exterminated.

During the fifteen years' immediately preceding the introduction of the vaccine disease into the city of New-York, it appears, by a regular record preserved by the sexton, that 5,756 persons were interred in the cemeteries of St. Paul's and Trinity, of whom 610, which is upwards of a tenth part of the whole number, had died under the immediate operation of the smallpox.

* Dr. Benjamin Waterhouse.

Vaccination has become so general in Copenhagen, that the bills of mortality return none as dying with Smallpox; and his Danish Majesty, being so well convinced of the antivariolous quality of Cowpock, has passed an edict, prohibiting variolous inoculation, not only in his kingdom, but in all his colonies. The discovery is considered by the inhabitants of Santa-Croix, where the Smallpox frequently rages with great calamity, as the greatest blessing ever bestowed on man.

Vaccination was introduced into the city of Moscow, in 1801, at the time the Russian court was there. In such high estimation did the Empress hold the discovery, that she named the first child that was inoculated *Vaccinoff*.

Cowpock has already penetrated the interior of Hindostan. The royal family in the city of Delhi, were the first who experienced its salutary influence.

In the Ottoman empire vaccination has been adopted, and is practised with the utmost confidence and success.

Its salutary influence has long since pervaded the most remote corner of the United States, and is now adopted by all the better informed part of the community; a few only, among the ignorant, still entertain their prejudice.

By various accounts I understood that the Indians, bordering on our frontiers, have unanimously adopted vaccination.

In 1803 the Spanish government fitted out an expedition, attended with a vast expense, for the sole purpose of conveying the benefits of vaccination to the colonies in the East-Indies and South-America. It sailed from Corunna, in November, of that year, and after having conferred the blessing upon their friends in the East, proceeded to South-America, where they were happy enough to effect its introduction into the provinces of Mexico and Peru.

In the "Chronicles of a School Room," which we advertised last week, we find several passages particularly striking and valuable in the connexion in which they stand, and not without interest when disjoined. The first here given illustrates the salutary and almost transforming effect of right education on a mind and character, which, when first brought under culture were in a high degree unpromising. Millicent O'Brian is the subject.

VALUE OF EDUCATION.

"I never wished to educate my pupils,"—says the good Mrs. Ashburton,—"for the purpose of exhibition. I was ambitious that they should be greatly good, rather than brilliantly accomplished. I sought to cultivate their heads and hearts more than their hands and feet; and labored to make their politeness the *result* of benevolent feeling. I wished that they should acquire a love for the arts and sciences; and in those days many parents feared that I should make their children too intellectual. Millicent gradually gained the affection of her companions, and discovered a love for solid information that I delighted to encourage. Her father seldom visited her, and latterly his payments became very uncertain. No home welcomed the lone girl at the merry Christmas or the glowing Midsummer; and her step-mother's letters were always cold and reserved. At last, when she had been with me about five years, her unhappy parent's career of extravagance and dissipation was terminated by an awful and sudden death. But this was not all; when his neglected affairs came to be investigated, it was discovered that a most miserable pittance could only be afforded the widow; and even for that she had to thank the mercy of creditors. Millicent, and two children, the offspring of his second marriage, were left without any provision; and it was then I found that the good seed had not been sown in vain, and blessed Him who made it bear fruit in due season. Millicent had always occupied a small room that communicated directly with my chamber; and on the night when the death of her father and her total loss of fortune were communicated to her, you may well believe that she retired to rest with an aching head and heart. I heard her bitter sobbings long and distinctly, and trod softly to the door; it was partially open, and the beams of the harvest moon were streaming upon her simple bed, resting, as it were, upon her maiden brow, which I thought, as it was elevated towards heaven, told of high thoughts and noble actions to come. Long did she pray for strength to bear and opportunity to act: and then she arose and leaned against the window, gazing on the landscape, spreading so tranquilly in the quiet moonlight. Nothing to a feeling mind, either in the first bud of youth, or even when the heart has been harrowed by the cares and sorrows of life, brings, so many tender remembrances as the still tranquillity of moonlight. It is the sweetest hour both for praise and prayer; the heart feels more intensely its connexion with another and a better world, when all nature acknowledges the delightful repose permitted by a benevolent Creator; the herbs of the field drink of the refreshing dews of heaven, and the little birds sleep on the wavering boughs, in perfect confidence and safety."

THE CITY AND COUNTRY.

Whoever has wandered a stranger, poor and afflicted through city and country, can well appreciate the justice of the contrast here drawn between the feelings excited in these different situations.

"The streets were crowded by thousands of living beings, and the sounds of cheerfulness and occupation were heard from the dwellings on either side; yet the joyous and the happy knew but little of the grief and wretchedness of many who passed them slowly and in silence. Oh! nothing aches so much upon the sight as the solitude (if I may so call it) of populous cities—faces that smile not on you—voices that never repeated your name. The murmuring of the waters, the trembling leaves, the twittering birds,—are all companions, and gentle ones too, of those who are condemned to rural loneliness. The wanderer on the mountains can pick the wild berries and drink of the clear stream. Nature relieves her children's wants. But among a rich and gorgeous population it is far different."

HOSPITALITY.

"Mr. Grenville and his lady treated the poor wanderers with genuine hospitality.

"By the by, my dear, said Mrs. Ashburton, passing for a moment from her story, there are few words in the English language, that have more reason to complain of misrepresentation than that very word: in the *beau monde*, if a lady illumines her splendid *salon*, and if she surround herself with a galaxy of beauty and fashion, she is called *hospitable*, though in nine cases out of ten she is only heaping the shrine of self-love and personal vanity. Her object is not to 'clothe the naked and feed the hungry,' but to be *renommee*, to see a delicately printed column in a fashionable periodical describe her taste, talent, and munificence: to see that the world were informed 'that she had the most expensive soupes, that her blonde, at the last drawing room, was exported direct from Paris, and that even her demi parure of *gros des Indes* was *superbe* in the extreme.'

* * * * * * *

"There is more of the pure unadulterated feeling of hospitality in the heart of the simple Irish peasant, who shares his potatoe and his straw pallet with the starving creature who roams from place to place, without any prospect of returning the kindness so cheerfully bestowed, than in all the ostentatious display that loads the tables of the great and magnificent: they give to those who return it fourfold; every crumb the other bestows is so much taken from his daily food, which no circumstance within the range of probability can increase; and the poor creature who receives it has no prospect of returning it at any time. If hospitality is called the virtue of savages, I truly wish that a portion of that sacred virtue could be restored to civilized life."

THE OCEAN.

"The ocean looked even more beautiful than ever, dotted near the shore by the sea birds, and in the distance by many a light bark that danced and sparkled on the tranquil and silvery waters. I bless the memory of Fenelon when I remember his beautiful remark, 'Oh, my God, he who does not see thee in thy works, has seen nothing!' I never behold the ocean without feeling that of all the wonders of creation, it gives the most perfect idea of the unlimited power of the Almighty."

BENEFIT OF CLERGY.

As the true meaning of the term may perhaps not be generally known, the following definition is given.

Felony, which comprehends almost numberless species of crimes, is subdivided into two classes, with or without *benefit of clergy*.

The benefit of clergy at present signifies an exemption from capital punishment in all felonies where the legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows. At the time that the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences, and the legislature was so far duped by them as to grant them that privilege. Therefore, whenever a priest was convicted of a crime for which another man would suffer death, he was discharged without punishment on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage.

This induced the parliaments at various times to subject them to capital punishments for particular offences, by taking away from those offences the benefit of the clergy. In those dark superstitious times every person who could read was presumed in law to be a priest in orders, and until the reign of Anne, a man who was not possessed of this qualification was liable to be hanged for an offence. Since that time laymen are allowed the benefit of clergy once. The clergy however are entitled to claim it as often as they have occasion, and are exempted from the punishment of burning in the hand by the statute of Edward VI. which extends the same privilege to peers of the realm, whom it also exempts from capital punishment for the crimes of house breaking, highway robbery, horse stealing, and robbing of churches. Felony *without* benefit of clergy are capital offences, of which Sir William Blackstone, in his time enumerated one hundred and sixty, and since his death upwards of fifty have been added to the catalogue. It is to be hoped that in the alteration of our criminal code, commenced by Mr. Peel, these circumstances will receive a due share of that gentleman's attentive consideration.

English paper.

DIFFICULTIES IN LIFE.

It is not from the timid, sceptical, and indolent, that any good can be expected in any of the useful arts of life. If despondency were to pervade mankind in general, there would be an end to all that enterprize and energy, which alone can enable them to act up to their destiny, and follow up those pursuits, upon which the perfection of their nature depends. As the senses would have lain dormant forever had there been no external objects to stimulate them, so the faculties and virtues, which characterize rational nature and civilized life, could never have been developed, but through the excitement of those pains, wants, difficulties, and dangers, inseparable from human life. By no other arrangement could our duties, our happiness, our mental and bodily perfections, have been bound together in one harmonious and consistent system. Had man been furnished by the Creator with wings, by which he could have traversed seas and oceans, so as to supersede the use of ships, where would have been that hardihood of character, and all those ingenious devices, which have called forth the active energies and deep researches of the human mind? If, contrary to the actual institutions of Providence, the life of man had been sustained by the spontaneous productions of nature, instead of the products of industry, neither the faculties of the mind, nor the powers of the body, could ever have been developed; man would have been little superior to the brutes; his active and inventive energies would have lain asleep forever; there would have been no room for the talents exercised in the procuring of food, raiment, and shelter, nor in commercial intercourse: all the mutual and endearing ties, and dependencies of social and civilized life, all trades, professions, arts, and sciences, whether ministering to accommodation or elegance, constituting man's greatest felicity, whether as objects of pursuit or enjoyment, would have been unknown, and untasted.

This reasoning is obviously founded on a general law of nature. In a probationary state, it was necessary that a man should be tried, not only by pain and sickness, but by the difficulties of remedying them, as exercises of virtue and ingenuity.

FASHION is evidently referable to the head of authority; for the devotion blindly paid to it, implies the acknowledgement of a certain superiority, to which we are called to sacrifice our own reason and judgment, but which it is the great object of cultivated reason in independent minds, to resist and cast off with disdain.

CHRONICLES OF A SCHOOL ROOM.

Just published by COTTONS & BARNARD, 184 Washington Street, "*Chronicles of a School Room.* By Mrs. S. C. HALL," editor of the "Juvenile Forget-me-not."

"Education comprehends every preparation that is made in our youth for the sequel of our years."—*Paley.*

"She had tales for the grave and the gay;
And each, like the bag of the bee,
Bore the honey that many a day
She had gather'd from flower and tree."—*Anon.*

DEDICATION—TO MRS. HOFLAND.

My Dear Friend,—I feel sincere pleasure in being able to testify publicly the feelings I have long privately entertained towards you.

In my earlier days your writings afforded me enjoyment, and supplied me with instruction. It is my earnest desire to do for my young friends that which you have done for me, and for the thousands whom you have taught the best principles in the most winning and effective manner. To follow in your footsteps is my ambition. My first publication intended, not for childhood, but for those *emerging* from it, I dedicate to you, even less from friendship than from a sense of duty and gratitude.

I have had some experience in the education of youth. My aim has ever been, to quote the emphatic words of Scripture, "to train up a child in the way it should go;" and I fervently hope, that while the following tales may amuse and interest the yet unformed, if not unbiased, mind, amusement will not be the only result, but that they will convey lessons, that may lead to practical improvement, upon many of the most essential points.

With respect and affection,
Your sincere friend,
ANNA MARIA HALL.

London, March, 1830.

JUST PUBLISHED, and for sale by CARTER & HENDEE, Boston, and E. & G. MERRIAM, Brookfield—for sale also by the principal Booksellers in New England—"The *Child's Guide:* comprising Familiar Lessons, designed to aid in correct reading, spelling, defining, thinking, and acting.

Extracts from Notices of the Work.

This little book is compiled on the inductive principle, which we apprehend is the only true philosophy to be consulted in preparing books for beginners. The preface contains some important practical suggestions to teachers, and we should judge the book is worthy of a fair trial in the primary schools, for teaching reading and spelling together. The author proposes it as a leading object, "so to adapt and apply the lessons as to exert the best possible moral influence." He appears to have succeeded in securing this object; at least, his selections are unexceptionable in that respect. *Education Reporter.*

This little work seems admirably adapted to fill an existing space in the regular line of infant reading books. It is judiciously made up of concise, simple, and attractive lessons, suited to the comprehension and tastes of children between the ages of six and nine or ten. The subjects are well chosen; and from the eagerness and manifest gratification evinced by our own children in the perusal of the copy now before us we infer that those subjects are such as peculiarly interest young minds, not yet initiated in the deeper lore of more abstruse matter. The contents appear to have been selected, with much care, from the most popular modern publications designed for juvenile readers. *U. S. Lit. Advertiser.*

We have looked over this little volume, and feel safe in recommending it, as a useful school book, well adapted to the minds of small children. The pieces consist of short and pleasing stories, dialogues, &c. related in easy and simple language in poetry and prose, and are well adapted to instruction and the improvement of infant minds. *Mass. Yeoman.*

Oct. 16, 1830. 3t.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying:—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

JESSE PERKINS, *N. Bridgewater.*
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AZOR HARRIS, *do.*
ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. 4t. Sept. 25.

CAMBRIDGE SELECTION.—MUNROE & FRANCIS' have just published,

A Miniature Edition of the Cambridge Selection of Hymns and Psalms, in plain and fine bindings.

Also, the *Tenth Edition* of the Stereotype size, well bound and cheap. Oct. 16.

A. U. A. TRACT—No. 40.—*(First Series.)*

This day published by GRAY & BOWEN, 141 Washington Street, Tract No. 40 of the First Series of the American Unitarian Association, "On the Importance and method of early religious Education." By Rev. Henry Montgomery, of Ireland. Oct. 9.

PROPOSALS
BY MARY BARNEY,

For publishing on the first day of November next, and on the beginning of every month thereafter,
IN THE CITY OF BALTIMORE,
A NEW PERIODICAL WORK TO BE ENTITLED
THE NATIONAL MAGAZINE;
OR,
LADIES' EMPORIUM.

The intended work will be generally literary, and occasionally political. The literary department shall be conducted in a manner not inferior to that of the best periodicals in the country—in the several departments of prose and verse, and their subdivisions into narrative, sentimental and didactic compositions, original or selected. Nor, although its general head be literature, shall the lucubrations of science, in any of its branches, be neglected, when they shall be offered for publication in the "National Magazine."

This work will be comprised in eighty octavo pages, on fine paper, in new type, handsomely stitched, and colored covers—making two handsome volumes a year.

TERMS.—The annual subscription will be Five Dollars payable in advance, or on delivery of the third number, at the pleasure of individuals.

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Much attention will be paid to forwarding the numbers, and with the least cost to subscribers—it being intended to establish agencies in all the principal cities and towns, by whom the work will be carefully delivered. To other places, or when the number of subscribers may not be sufficient to establish an agency, they will be forwarded by mail, unless otherwise directed. Subscribers are respectfully requested distinctly to prescribe the places, or persons, to whom the work shall be sent for their use.

MARY BARNEY.

☞ All letters and communications attended to by WILLIAM B. BARNEY, *Agent.*

NEW HYMN BOOK. Just published by L. C. BOWLES, No. 124 Washington-st.

"Sacred Poetry and Music Reconciled; or a Collection of Hymns, original and compiled, intended to secure, by the simplest and most practicable means, an invariable coincidence between the poetic and musical emphasis, and thus to combine the two powers for the high purpose of religious impression; to which are added several chants for hymns and select scriptures, with a simple notation, adapted to the general design. By Samuel Willard, D. D. A. A. S.—Adopted, while in manuscript, by the third congregational society in Hingham."

☞ For a notice of this Work, see an Advertisement in the Register Sept. 18th and 25th and October 2d.

Societies will be furnished on very liberal terms. A copy may be had for examination on application to the publisher. Oct. 9.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For October, 1830.

CONTENTS.

One day in the Ministry of our Saviour, A sermon for Children; The wonders of a leaf, A Sunday School Lesson; Lord Collingwood; The Feather; Twelfth Day. Oct. 16.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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